

a. 5281.
INSTRUCTIONS

TO A

SON,

Under these following HEADS,

VIZ.

- | | |
|--------------------|--------------------|
| I. Of Religion | VIII. Of Study |
| II. Of Marriage. | and Exercise. |
| III. Of the Court. | IX. Of Pleasure, |
| IV. Of Friendship. | Idleness, &c. |
| V. Of Travail. | X. Of Considera- |
| VI. Of Hospitality | tions of Life. |
| and House-keeping. | XI. Maxims of |
| VII. Of Tenants | State. |
| and other Con- | XII. Miscellaneous |
| cerns of Estates. | Observations. |

By Archibald late Marquess of Argyle.

LONDON,

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the Black Bull in the Old Baily. 1689.

31/31



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The Publisher of the Reader

THE
PUBLISHER
TO THE
READER.

That the Author of this ensuing Treatise, was an able Statesman, and of Excellent Natural Endowments, a Master of Reason, and the most Accomplish'd Scholar of Experience, will without scruple be allowed to his Ashes: From them, this product of his Notable Spirit, these Posthuma

The Publisher to the Reader.

(he having envyed the uncharitable World other remains of his choice Literature and Observation,) have taken Wing into the World, and by your Candid Acceptance may surmount his Fate: He hath not at all herein consulted his Reputation and Esteem of Learning or Abilities, which were very Eminent in him, but hath descended to the plainness which affections require, without any Art or Elegancy of Ornament, as more becoming the sincerity of his paternal Love. This was judged fit to be premised, that the expecting Reader might not be stumbled at the easiness and Common Language, with which he hath cloathed his most difficult Cares and Thoughts for his Children; and withal to let you know that this Copy was transmitted hither by a worthy Hand,

The Publisher to the Reader.

*Hand, and saving the Alteration
of some Scotch Words, which
would puzzle the English Reader,
is faithfully Printed; To them I
commend it, and remain,*

Your Friend.

A 5 The

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The Marquis
OF
ARGYLS.

Instructions to his Son.

SON,

I Know there are several Books in Print, written Prudently, Politickly, and Piously of this very Title of late Years. I confess, most of them were of particular Intendment to their own Relations, the Reason probably that they are not of such general Observation and Use; others

others designed out of presumptuous Ambition, of exceeding by imitation such rare patterns as went before, in the Accessions of Wit and Elegant Discourse, discoloured sometime with urbane, facete Prophaneness.

I do acknowledge 'tis a singular, and the right way of Transmitting of a Mans Memory to Posterity, especially to his own; it argues a kind of Reverence that Men bear to themselves when they can so impartially unbosom themselves in the Account and Register of all their Actions, and can shew no disliked Experience of them, as to their own proper Guilt. I do not hereby understand what concerns Religion, who can excuse or extenuate his failings? but of moral transient Acts,
to

Instructions to his Children. 3

to the Evil of which no Man is so strongly inclinable, but by the bias of a corrupt Education.

Many very sententious Pieces are extant among Ancient Authors of this Subject, but I know none Testamentary but among the Moderns, and of them we have some Excellent Princes, and renowned Statesmen.

My care of you, whom I would have to consider yourself, as the prop of an Ancient Honourable Family, is no way less then theirs, however I am inferiour to them in Dignity and Judgment: and therefore I will trace a beaten way, rather then loose my self and you in a general Discourse; what I come short of here, you cannot miss in their common places, and so

I

I may be sure I shall attain my end.

Probably Men may think I can add nothing to that store, but if they consider my station, and how far concerned in these Times, they may rather expect Novel Politics from me, such a variation of the Latitude of the most approved and received maxims of State lying in the Sphere in which I acted ; but the managery of the Councils of those time, were by success, or the Monstrous Guilt and Fraud of the Politicians so irregular, that I cannot if I would bring them under Heads, though up and down as they occur I may point at them.

I confess, 'twas my great misfortune to be so deeply engaged in these Fatal Times ; I know the Nobility of Scotland, have
always

Instructions to his Son. 5

ways bickered with their Princes, and from the insolvency of that Custom, not any of our Kings have been free. 'Tis also true, the perpetual Family Feuds among us, which by all the Industry and Authority of our Princes, could never be so pacified, but that they revived again, and took upon themselves as they had advantage to revenge their quarrel; (and yet like sudden Floods which violently over-run, and as peaceably return within their Banks, abated to their due allegiance,) did easily perswade me that there was no such apparent danger in the first beginnings of the contest, betwixt the King and my Nation of Scotland. I had laid it for a maxime, that a Reformation was sooner effected *per*
Gla.

Gladium Oris, then per *Os Gladii*; and certainly true Religion is rather a setler, then stickler in Policy, and rather confirms Men in the Obedience to the Government Establisht, then invites them to the erecting of new; which they neither do, nor can know, till it be discovered and declared. Wherein I did not look upon our intended Reformation as any way taxable, since it had the whole stream of universal Consent of the whole Nation; I never thought of those dire Consequences which presently followed, till by that confusion my Thoughts became distracted, and my self incountred so many difficulties in the way, that all Remedies that were applyed did the quite contrary Operation; what every

ever therefore hath been said by me and others in this matter, you must repute and accept them as from a distracted Man, of a distracted Subject, in a distracted Time wherein I lived: and this shall serve to let you know how far I waded unwarily in that business.

I will not however counsel you, if any such lamentable commotions (which God forbid) should break out, for my unhappiness, to withdraw your self, from interposing to quench and allay them as much as by your Authority you can, (however I was mistaken by some in my Actions, I did labour for a right understanding,) but be sure let your Allegiance keep the ballance; by no means stand like a neuter in the cause of your
B King

King and Country. That Decree of *Solons*, that every man that in a general Commotion was of neither Party, should be adjudged infamous, is rightly decreed of great men. Popular furies would never have end, if not awed by their Superiours, who supinely neglecting such outrages, not ordinarily, are ruined and depress'd in their own Estates and Honours, a late example whereof we had in our neighbour Nation; the People will soon learn their own strength, that *Summa Potestas radicatur in voluntatibus Hominum*; and from thence infer, that the popular Power excels the Power of the Nobles.

Great Men therefore, are in some sort as necessary as good men, as power is as requisite as
wis-

Instructions to his Son. 9

wisdom, where they are both wanting, *Imperium in Imperio querendum est.* Your famous Ancestors by both these, have kept their Vassals (and what is well done in one Canton of the Kingdom is like to be imitated throughout) in a quiet subjection, and good comportment many generations, and I question not but you will find the same reverence from them, if you do not degenerate.

Do not content your self with the bare titles of greatness, *Principis tantum nomen habere, non est esse Princeps,* that power is vain which never exerts it self forth into Act.

The looseness of these late Times will require at first a gentle hand, while you have got the bridle in the mouths of your

Family, Dependents and Vassals, then you may curb them, and reduce them to the former obedience they once willingly paid. I have had a difficult task with them, yet by one means or other I kept them in order; nor will they be ever serviceable to their Supreme, if they be not in a due subjection to you, their immediate Lord.

Take all fair occasions of doing your Sovereign service, let that be your only Emulation with other Noble Houses, supply the great and necessary distance of your Prince from this his Native Kingdom, by a close application of your self to his concerns, if not in a publick capacity, yet in your private sphere, which will soon advance you to higher Trusts.

You

Instructions to his Son. 11

You have a great task to do, you must from the bottom climb up to the mount of Honour, a very abrupt and difficult ascent; which yet, nevertheless by observing the sure footings of some of your Progenitors, and the slips of others, particularly those recent slidings of mine own, (for other they are not) you may at last attain the top, and by your own merit and your Princes favour, your House may be culminant again.

If it shall so happen, as I despair not of it, (ancient merit with good Princes (such as without flattery I may say the most of ours were and are like to be,) will out-last their longest displeasure,) have a care then of that Precipice; let no revenge or ambition blind you into de-

struction; you may poise your self with your wings of Honour and Greatness, but venture not, nor presume to fly.

Covet not with immoderate haste Lands, Riches, Honour, for it is seldom that men whose rash desires and designs are laid out that way, compass their full content, and for the most part meet with a destiny far other than they expected, and when they are once so disappointed, Fortune or rather Providence so much amazeth the judgment even of wise men, as in time of danger they know not what resolution is best to be taken. You will not be necessitated through the want of these three, so as to reach at them unlawfully, and endanger what you have in possession, and your self together.

I

I do not much regret your private life, nor should I labour to bring you into State Employment, for there is no course more comely, nor any resolution so well befitting a wise man, having made proof of his own vertue, as to retire himself from Court and Company, for so he shall shun the inconveniences of contempt, and the discomfort of a perpetual trouble.

I have tryed and found the many perplexities that attend that life, and have reaped nothing but calumny and envy, though I do not say this is the fate of all Statists; this I am sure, the best way of coming there, is without popular fame or over-vogued merit, especially by the interest of a Favourite.

14 *The M. of Argyle's*

But who so cannot endure the envy and hate that are the attendants thereof, must sit down with his present condition, and not meddle with, or enterprize great matters; for great Honours being desired of many, it is of necessity that he that aspi-
pireth unto them, must be for his advancement thereunto en-
vied, and for his Authority ha-
ted; which, although they be well managed and used, yet those who hate and envy, per-
swading themselves they might be better handled, endeavour to oppress that power as fearing it might be worse.

You will have time after the settling of your own private For-
tunes to cast about for some ho-
nourable advantages for your self.
Time is the best Counsellor,
rather

rather let Magistracy want you, then you want it; which you may effect, if by a wise moderation you can slight those *insignia* which the World knows your Ancestors have born with Commendation and Honour, and who have added more lustre to them, then the want of them can take from you.

Keep a firm and amicable correspondence with your Neighbours howsoever, but so that it be far from giving any suspicion of making Parties or Factions; this is chiefly attained by a generous compliance and noble Familiarity, that's the way to be loved and honoured, which works so many good effects, as daily experience sufficeth without any express Example to prove them of great force. If
you

you be happy in this particular, this will be your certain repose, and may not be reckoned within the *Externa bona Fortuna*.

To compass this, take an exact care that your actions be Just, be not offended at every injury, wink sometimes at your wrong, but beware of unnecessary revenges. I leave you Enemies enough, 'twill be Meat and Drink (as the English Proverb) to them, to see you froward and quarrellsom ; bear off all the Affronts that be put upon you with an inviolable, invincible Mind, and let them see you are above them ; Master all your passions and affections, and so discipline them that they may become your most necessary Servants.

You will be freed, by this
your

your retirement from publique employment, of adulation and Flattery, and by that means will the better and more plainly and sincerely converse with your self, and be able to give a near judgment what you are, and of your abilities and defects, which is the most necessary knowledge in the World, and which will recompense the disuse of other Policy. *E Cælo descendit, γῆς ἐκ-
αυτοῦ*

Demean your self in an equality of mind, that may show Fortune hath no power over you, that her excesses and recesses, her over-flows, nor her low ebbs, can either drown or dry up your Vertue. 'Tis but Common Fate; as the Sea loseth in one place it gets in another; so contrarily, such shak-
B 5 ings

ings as these which through me
befal my Family, may by your
Prudence rivet it faster.

This I thought fit in general,
as to the Condition I shall leave
you in, to direct and advise you ;
only one word more : I charge
you to forget, and not harbour
any animosity or particular an-
ger against any Man concerning
me. Such heart-burnings have
been the destruction of many a
Noble Person in this Kingdom,
and I know not of any Person
so given, but the very same mea-
sure hath been meeted unto
him again. The Cup is gone
round, and therefore content
your self; but above all I re-
quire you to have more regard
to Christianity, then covertly
or basely to kill a particular
Enemy by secret assault or pra-
ctise,

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ctise, it being altogether most unwarrantable either by Faith or Honour.

And this by way of Pre-mise.

To

To the rest of his

CHILDREN.

Children,-

AS you are the greatest part of me, and in whom I may promise to my self a continuance of succession, so have I also a paternal care (more incumbent on me now) towards you : I shall therefore in some particular directions to you, as the monuments of my affection, advise and counsel you, in what shall be necessary and expedient for your several conditions.

First, therefore make not haste
to

Instructions to his Children. 21

to put your selves out of the government or charge of those to whose care and tuition I have committed you ; if any thing happen that shall offer you advantage to another station of life, then I leave you, I require you to consult with them first. I have laid a sacred Obligation upon them to assist and aid you in all matters, which if you neglect or contemn, you will soon find your selves left to the World, as a ship to the raging Sea, without Furniture or Anchors.

Above all, bear that constant filial duty to your Mother, which her piety and tenderness in your Education, most justly call for at your hands ; her great indulgence towards you , and her entire affection to me in all
my

my Sufferings of late, deserve very much at my hand; and therefore I charge you to shew that respect to her for me, which I would have done my self, and in which, in all the time of our Wedlock you have known me to have continued. Fail not in any outward circumstance of Honour and Reverence to her, that so by your dutiful behaviour and carriage towards her, some of the harshness and asperity of her present condition may be alleviated.

To your Eldest Brother, who is the Prince of your Family, shew your selves obedient and loving; he is my substitute, your Honour is bound up in his, in him it now rests, and may for a while not appear in its lustre; take heed therefore you
do

Instructions to his Children. 23

do not by any dis-respect quite extinguish it ; your due observance of him will preserve it in the minds of all men, who are not strangers to the ancient worth and merit of *Our House*.

With one another maintain a mutual love and confidence: This happiness you may have by my adversity to indear your selves more to one another, lay out no affection upon the World, but keep the entire stock for your selves. Let that equal love which I bear you, and which I leave with you, be communicated among you, by a constant amity to one another, which will be the better cemented by your Religious and Godly Conversation, wherein I trust you have been so well instructed, that my memory shall not be charged

charged or blamed for your education.

Keep a Decorum in your present condition, value not your selves the worse for one riot or attempt of fortune made upon me ; mind not her temporary outrages ; vertue is the true standard , such allays pass not with her, fix your self upon your own worth, and no engine of fate can remove you from that Basis. Pusillanimity is a vice almost needless to be warned of, because noble minds do always *niti contra* , and bear up against their extremities, till they have either surmounted them by their bravery, and ascended to their first height, or levelled them by their patience and equanimity, plain'd their difficulties, and made them even

Instructions to his Children. 25

even with their contented minds.

The small Portions I have left you, (though the World miscounts them as great matters, and I could wish they amounted to their sums) you must improve as talents, serve your necessities with them, not your pleasures; what the Royal Bounty may hereafter do by way of restitution, you may do with it as may be most subservient to your Honour; you will not be liable to great expences, you are free from any dependency on Court, where Men spend Money, on a vanity called Hope. As for Marriage, (of which I shall speak more largely hereafter, and of which in the beginning of this Monition, I gave you a Caution,) your vertue must supply dowerys,

dowerys, though I trust I have left a Competency (with your vertues) to match you to any Family in *Scotland*.

Behave your selves therefore prudently, decently and warily to all People, that so you may gain the general good will and benevolence of all ; imitate the example your Mother hath set before you ; stand upon your guard against all pleasures, or other baits or allurements that shall tempt you to any unlawful actions or desires, which may practise upon you either in your Conscience, or in your Reputation : and resolve this as a sure rule with your selves, that no Person is wise or safe, but he that his honest.

Fear your Creator, and serve him with all your might, begin
all

Instructions to his Children. 27

all your works and actions with him, 'tis he only can succeed and prosper them. If you pursue your own designs upon your own bottom, the conclusion will be your own ruin, for he can wither and blast at his pleasure sinful undertakings. I shall never despair of Gods blessing upon you, nor doubt his all sufficiency for you, if you apply your self to him, and make his fear the rule of your Lives.

You, see that to be descended of great Personages is, no exemption from the strokes of Fortune; but to be descended of a Heavenly race, will carry you out of the reach of those misfortunes which are incident to Humanity.

Imploy therefore your time in renewing your alliances there,
pro-

probably your consanguinity and relations here, may stand off from you, like *Jobs* Friends in his adversity. Desertions are usual in this case ; you need however not much care for this wordly Friendship, as long as you have dependence on the Favour of Heaven.

What is abated here to you in the transitory felicities and pleasures of the World, (from which you have no such cause to wean your selves altogether) will be easily recompenced in your enjoying him who is the foundation of all good, and from whom all happiness is derived to his Creatures.

To whose Protection I commend you and your ways, beseeching him to bless and prosper them, to his glory, and your comfort.

CHAP.

CH AP. I.

Religion.

THis being your greatest concernment, the director of all your actions, I cannot use my Paternal Authority to better purpose, then in adjuring you and straightly charging and requiring you, to be constant and zealous in the Religion now left established in this Kingdom. I will not take upon me now to decide controversies arisen betwixt ours and the Church of *England* in matters of Discipline, they agreeing altogether in Doctrine ; all that I shall say is, that their Ceremonies have not been used here,
and

and you have been bred up without them, and the Nation of *Scotland* otherwise affected, and therefore, you shall do well to continue in this Kirk, though I would rather have it your own choice, then any other consideration whatsoever. Diversity in any thing distracteth the mind, and leaves it waving in a dubious perplexity, and then how easy is it to sway the mind to either side; this is most true and experienced in Religion; you must therefore obfirmate your ears, and confirm your judgment, being once satisfied of the Excellency of your profession, and having received the true and sincere Doctrine.

Neither would I have you only fixt and constant in your Religion, but also very devout
in

in the practise of it; that as heretofore your Ancestors have been eminent for Honour, you that come short of them by this *delinquim* or Eclipse of it in me, may nevertheless exceed them in the true way to it, by your Zeal and Piety: and remember this, that he that is not truly religious, will hardly be esteemed such, since nothing is of less continuance then Hypocrisie and dissimulation, and if your religion be such, such will your greatness and honour be, a fained thing and a meer shadow.

The observance of Religion, and the exercise of good manners, do become none so much as illustrious persons, other glories have lifted them beyond the pitch and reach of men, but
C this

this is a ray of the Divinity which advanceth them near to the Deity, and like the Diamond out-shines the lustre of all other Jewels. A religious heart and a clear conscience will make you truly conspicuous; it is as the mother of all other vertues; what brave effects of obedience to Princes hath it wrought in Subjects? look back to the primitive Times and the Emperors, how courageous were they in all enterprises, hardy and resolute in dangers, liberal to their necessities, ready to do their utmost devoir in the distrest affairs of the Empire? and this from one pious Principle, that in serving their Prince, they served God, whose Lieutenant he is, nor was there any difficulty over which their faith did not triumph.

Never-

Nevertheless, some have taxed, and it hath been a long and strong imputation, that this Kirk of Scotland, doth teach Sedition against, or at least the diminution of the Authority of their Princes. For my part I know no such matter, nor did I ever embrace or adhere to such Opinions, though censured for them; if any Mans entemperate hath vented such dangerous Tenets, or his rash presumption ventilated such questions, I have nothing to do with them, I disown and disclaim them; and therefore to remove this prejudice from you also, I charge you to make your duty to your Sovereign one of the chief Points of your Religion, so far forth as it may consist with your Obedience to God, who ought

to be served best, and in the first place. There is such a reciprocation between both those services, that commonly they go together.

Whatever the late miscarriages have been by the Peoples struggling for their Liberty of Conscience, as they are past, so they have left the means whereby they may be prevented for the future: and no doubt the good Temperament of the King, with an easie indulgent hand of his Ministers, will keep Religion from the Scandal of a Civil War.

'Tis a Maxime of State, that where Princes and People are of a different Religion, they will not well agree; yet Modern Experience, and since the Reformation arrived to a settled
Con-

Constitution and Church Government, evinceth the contrary; as at present in the Kingdom of *France*, and in *Germany* where the quite opposite Religions are peaceably and quietly profest. But God be thanked, there is no such Contrariety in the Religion professed in these two Neighbouring Kingdoms, which may not (without animosity and interest keep the breach open,) be reconciled: All impatient zeal being turned into an æmulation of Loyalty to the King.

Cherish and maintain the Ministers of the Gospel, especially, painful able Preachers. Nothing brings more contempt upon, or aviles Religion, and the service of God, in the eyes of the vulgar, then the necessities,

wants and miseries, of Churchmen; what esteem you confer upon them, will soon redound and reflect again upon you. What the Heathen said of their Poets, that by their means and writings, famous Men were transmitted to Immortality, who otherwise would have lain in perpetual Oblivion; is very true of Evangelical Doctors, their prayers, and their instructions, and their recommendations of you, together with your own endeavour after Holiness, which is the only Fame and Glory, will transmit and place you hereafter in Heaven, and establish you here living and dead in the good Will and Praise of all men.

Let charity be a chief ingredient in your Religion, both in giving

giving and forgiving. As you shall have abilities, indulge the poor, and let them in some measure partake with you in your outward Blessings and Enjoyments. For the other, as you are always liable to offences, so be always as apt and prone to pardon or pass them by, which in the greatest Adversities you can undergo, will never be out of your Power to do.

Frequent the Church and the Houses of God, let no business invade or intrude upon your religious Hours; what you have destined to the Service of God, is already sacred to him, and cannot without great profaneness be alienated from him, and conferred upon others; use private prayers, as well as go to the publick Ordinances.

For

For other duties necessary for a Christians practise, I refer you to the discipline and instructions of the Kirk, it being needless to repeat them here, being so exactly laid down by her, whom I take to be the purest Church.

For search all Religions through the world, and you will find none that ascribes so much to God, nor that constitutes such a firm Love among Men, as does the Establish'd Doctrine, (I except the Schisms amongst us) of the Protestant Church among you: In whose Arms I leave you, and Her to the everlasting protection and guidance of God.

CHAP.

CHAP. II.

Of Marriage.

HAVING devoted your self principally to the Service of God, and subordinately to your Prince, which includes your Country; the next duty or affection, you owe to your self in the ordering or governing of your Life, according to your several inclinations and dispositions. And among the most important and strong sways of Nature, I reckon Marriage, especially in great and noble Families, where interest forbids perpetual virginity; nor ever since the suppressing of Nunnerie, and such Monastic Privacies

and Renunciations to the World, have we had in this Kingdom, many, if any of the daughters of *Jephtha*.

Marriage no doubt was one of the greatest favours that God conferred on Mankind, and when he bestows a vertuous mate, whose humility, chastity and affection are eminently great, he doth renew his first intentions of kindness to Man, and gives grace upon grace, and infinitely happy is he that can find and make such a choice. 'Twas therefore well said by him, that discoursing of this subject, affirmed that God did oftentimes reward the good works, the honesty and piety of a Man, by the offer and tender of a good Wife; for Parents could only give wealth and riches,

riches, lands and estates to their children, but God only could give them prudent and discrete Women.

In the contracting therefore of Marriage, vertue is more to be considered then money, beauty will rival with either of them, and oftentimes gets possession sooner then both; but then it quickly looseth it again, as having not those stays and supportations which each of the other have in themselves.

I acknowledge, vertue is first to be courted, and the *primitie*, the first fruits of our Love should be offered up at her shrines; but yet reserving the stock to sacrifice to the numerous contingencies and accidents, which befall the wedded state, by the additional helps of

of handsomness and wealth.

But be not overblinded with Beauty, 'tis one of the greatest deceits Nature is guilty of; not that it is so in those persons to whom she is graciously and liberally pleased to bestow it, (for 'tis the most exact Copy of her illustrious self,) but in the fascination and witchery it darts through the eyes into the minds of Men; you cannot but pay homage to it, but let that Tribute redeem you from a total Conquest: Remember, that it is but clay, more refined and set off with a better varnish, and being all on the outside, lies open to weather and consuming time, and sometimes to present misfortunes, while that which it internal stands the shock, and endures all brunts, like a strong
for-

fortified Garrison, when the other shews like a weak, gay Army in the Field, ready to be vanquish'd at the first Encounter.

Money is the sinew of Love, as well as War, you can do nothing happily in Wedlock without it; the other are Court-cards, but they are not of the Trump Suit, and are foiled by every sneaking misadventure; vertue is suppress'd, and cannot emerge and dilate it self in the streights of a narrow fortune; and beauty is betrayed to the necessity of keeping it so, otherwise in a pinching Condition, leanness and dead paleness would usurp the Place where full blown Roses fate, with Love before. Nor was it ever known, that a beautiful Woman driven
to

to want, escaped the offers and importunities of Men, who under the pretence of pitying and supplying her distresses, by degrees, have gain'd upon her Honour and Pudicity, while she satisfies her self, that out of (miserable) gratitude she could do no less.

I do much approve of cross Marriages between Families, which have been so allied for many descents together, so as they be not in that proximity in which the House of *Austria* matches. By the race we guess of the production, — *De fortibus creantur fortes* — and that adds a firm Monument to both Houses, being so incorporated into one another. However Men reckon it for glory in Heraldry, to bear almost the whole Arms of

of the Kingdom in one Escutcheon. Methinks honour there looks like a River, which branched into several rivolets loseth it self in them; whereas streams that take in another large confluent, carry all before them, and run directly into the Ocean, and disembogue themselves with a name.

If you are not affected that way, there is variety enough in *Scotland*; but whatever you do, consult with your Honour first, do not embase your Blood by matching below you, it will soon breed distast and dislike in your self, which will cause malice and revenge in her, and entail contempt upon your issue and posterity. Such embraces will be like the twining of the Ivy about the Oak, suck up moisture

moisture from the root, while the branches are withered, and the stock falls to the ground, never like to reflourish again.

As you match your Peer in Honour, let her be so in years, a difference in Age is a secret fire raked up for a time, which will afterwards break out and consume your quiet: when either of your desires and strength answer not the vigour of the youngest, then the sparkles will fly by such violent Collisions and Clashings that will soon set your Family in combustion.

After your choice made and pitch'd upon, and a vow passed, keep your self religiously to it, (the breach whereof, is a vulgar common sin in Scotland, and therefore the more detestable to you) knowing there can be

be no dispensation from it, and nothing but misery after it, joyned with shame and repentance.

In the state of Marriage carry your self affectionately and discreetly, and keep strictly the rites of it, that no jealousy, that canker-worm of conjugal Love fret that filken knot which tied you together. Owe nothing to one another in zeal and fervency of Affection, which will soon beget such a mutual confidence, that the rest of your life will be but an advantageous repetition of your first Joys, and add Number to your Contents and Pleasures, as to your Years.

Let not the secrets of Marriage pass beyond the Chamber, for he little regards his own honour or his Wives Chastity, who
blazes

blazes or discovers what is done there, and no flyer debauchery is there to Women, then, what by such luxuriant Freedom of their Husbands Tongues, is prompted to their wandring and strong Imaginations.

I pray for, and wish your good success in this great Affair, and commend you to him, who is only able to grant it you.

CHAP.

CHAP. III.

Of the Court.

YOU are not thither bound, and I am not sorry you are forbidden resort thither, as to any Employment or Traffique; 'tis a place difficult of access, shut up with Rocks, Shallows and Sands, and not one adventurer in twenty comes off a saver. Besides, 'tis a place of a most incertain Air, full of damps and exhalations, spread with Clouds and over-cast, and sometimes again scorching hot in the sudden rise and depression of favourites.

But if your curiosity shall invite you to the danger, when time may

may look with a better aspect upon you, remember these Observations of mine own, who both at distance, and at close view have well considered it.

First then, as to the favour of your Prince, which is the most desirable thing in the World; 'tis rather an illustrious Care, then a contentful Possession; nor do wise Men ever busie themselves about it, because the Tranquility of Spirit, which they seek for, is not to be found admidst the Confusions of the Court: and to guard a Mans self from the Misfortunes there, and the Envy which the graces of Princes do contract upon their favourites; there is no way better then privacy and retiredness. You must know that 'tis meer humane

mane weakness, which causeth Princes to raise Favourites, to aid and support them in the weight and multitude of affairs, and sometime in such Secrets which are heavier upon the Mind then all the rest; the sad effect whereof every Age hath given an Example.

You must at your entrance, resolve to encounter the accosts of contempt, scorn, discontents and repulses, with a bold forehead, and take no notice of slightings and injuries done you by the great Ones. A thing I always judged grievous to a generous Mind, and yet these are ordinarily the steps to Preferment.

If you shall find Favour at Court, beware your covetousness after new Boons, make you not

not forget the old ones ; and if then you receive denials, guard your self, that the distaste be not more prevalent to run you into actions of dangerous consequence, then reason can be to keep you in your duty.

Extraordinary diligence and affected assiduity are to no purpose, whereby men think to prevent their advancement ; on the contrary, if Men neglect and seem careless of promotion, attending when the merit of their actions shall offer it them, Time or Fortune seldom fail to conduct them to true and permanent Glory.

It hath been an old Adage, a young Courtier, an old Beggar ; Men spending Estates in riot in such consuming Places as Cities, in a fruitless expectation, and then

then carry home nothing but repentance.

A cholerick Person is not fit to be a Courtier, for if he should go about to revenge himself of the indignities, bravado's, deceits, and tricks put upon him, he shall suffer more in an hour, then he shall be satisfied for in ten years.

You must do at *Rome*, what others do there, be sure to sing no other Airs then which most please the Prince. 'Twas *Solons* comparison of Courtiers, who resembled them to Counters, with which Men use to cast accounts; for as in changing their places, they stand sometimes for more, sometimes for less; so Princes do the same with them, now advancing them in honour and dignity, and presently

ly debasing them at their pleasure to the scorn and derision of all Men, so that it is truly sad, that Men have an opportunity of loosing themselves at Court, and finding of themselves at Home.

Old Courtiers are like old Ships, brought into Harbors, and there laid up, never to be put to Sea to any new Adventure.

'Tis a tart Sarcasm or Satirical Pass upon the Court, that one said ; At the Court are Bishops and Priests to Baptise, and change Names ; for there, the vain-glorious ambitious Man, is called honourable ; the prodigal, magnificent ; the coward, wise ; the wise, hypocrite ; the malicious, subtle ; the adulterous, amorous ; the covetous, temperate ; and what confidence
can

can any Man repose in friends there; whose greatness renders them the more intractable. 'Tis very difficult to find Vertue at Court, but it is more difficult to keep it.

He that sins and repents, and returns again to his sin, sins more grossly then at first; so to leave the Court, and return again, is such an error that is not excusable; save with this, that the return was to sell Vertue, and gain Wealth, since it is a great kindness of fortune, or puissance of vertue, to escape that gulf.

Against the Envy of the Court, as against the Plague, there is no better Preservative, then retreat and eloinement; a remedy practised very often but with different success; it being very dangerous for popular per-

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sons, and such as have had great Commands to absent themselves without leave or dismissal; for it not only breeds Suspitions and Jealousies of their disaffection, and consequently of the danger of a Rebellion, but likewise exposeth them to the unobstructed designs and malice of their Enemies, which seldom end but in Ruin.

This is generally the complaint of Courts, wherein you must understand there is not the least concurrence of the Prince to give any such cause for it, but that by Tradition the Grandees walk by, as by a Rule; and since Monarchy was, Court-arts have been, and can vie Precedency with any Mystery. I never knew any great Favourite, who practised any new ways of his own:
some

Instructions to his Son. 57

Some have been nobler and more magnificent then others, freer in access and more affable, but yet still keep close to their Court-lessons, nor could ever their private Vertues gain upon their publick Concerns.

It is possible a Man may get an Estate at Court, but it is more probable, he may lose one; that which is got there, through how many Curses and Imprecations it passeth; that which is lost, with how many Woes, and Tears, and Deprecations goes it! so much is a Court worse then a Lottery.

While you can therefore pay your devotion, your Loyalty to your Prince at home, and Probably be better accepted; what need have you of a dangerous unnecessary Pilgrimage to

the shrine, to pay a Personal adoration ; your oblation there can be nothing less but your Quiet and Estate in lien whereof, they will present you with a Trinket or some other Bauble, which you will be ashamed to carry home again.

**Fear God, Honour the King,
Live at Home, and Love your
Neighbours.**

CHAP.

CHAP. IV.

Of Friendship.

SON,

AS you have not that ranging freedom of choice of your Society ; suspicion on the one hand, and reason of State on the other hedging you up, and impaling you within a narrow scantling ; so neither can the iniquity of any the worst fortune leave a Man in such a solitude, in which a guide, a friend (by whose Counsels and sweet converse either he may extricate himself from, or avoid the tediousness of his troubles,) may not be had. What therefore you shall lack in the multitude

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of friends, who like Flies fasten on the sweets of Honour, Fame, Riches, &c. you will find no great loss in, if it be your Happiness to find out but one or two, such an Oligarchy of friendship, whose unity in affection and fidelity, will richly compensate the many Cyphers that attend on greatness.

To make a right choice therefore, you must first propose to your self the inconstancy of Man, the most changeable, alterable creature in the World. Every breath of wind fans him to a various shape, think not therefore of making a friendship fixt and Eternal. How ardently have men loved some, even beyond the desire of dying for them, when in a moment, as it were one hasty ebullition of

Instructions to his Son. 61

of choler hath rendred them exceeding offensive; nay, hath sunk them into our hate and execration? see the last hold which man doth take of man! 'tis let go and unfasten'd it amoment, by the clacking of the Tongue, a nod, a frown, or such like nothing; we cancel leagues with friends, make new ones with Enemies, and break them 'ere concluded. The consideration of this will keep you from overwening any Man, and from a total trust and confidence in him, and beget in you a severer excercise, and consequently a firmer Reliance on your own vertues and abilities.

Nothing sooner corrupts or rottens friendship, then an overhasty entertaining of it, like Præcoce fruit that's ripe before

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it's reason. Judgment is the only cement that closeth and binds the affections of Men: where that's wanting, 'tis like building with untempered mortar, the structure is like to fall on our own head. I never knew any yet so good, but some have thought him vile, and hated him; nor contrarily, any so bad but some have thought him honest, and loved him; either the ignorance, the envy, or the partiality of those that judge do constitute a various Man: in some Report hath foreblinded Judgment, in some, accident is the cause of disposing us to love or hate. The Soul is often led by secret uninvestigable ways and motions to love, she knows not why. But 'tis time alone and long probation, which seldom

dom fail to give right information; when Nature, Art and Report, may deceive you. Every Man may keep his mind if he lists in a Labyrinth. 'Tis a room by us inscrutable, into which Nature has made no certain Window, but as he himself shall please to give you light, which is in such transient glimmerings that it rarely strikes any thing but the Eye, leaving us immediately to grope again in the dark.

I remit you to your own experience, you have convers'd in the world (troublesome enough for many years) with all sorts and all humours of Persons; but for your better guidance herein, I shall give you these properties of friendship; which my longer Observation hath found

to be true Characters of it.

He who is really your friend, will give you Counsel before you ask it, and that's the reason a Man cannot keep a Friend by constraint, nor oblige secrecy by coercion.

Most men regard their Profit, and therefore use their friends as Men use Beasts, carefully attend and look to them, from whom they receive increase and advantages, and so deny themselves, and want the most desirable Fruition in the World, which is natural and reciprocal Amity; which all the Creatures maintain among themselves, and yet know not, nor are able to consider, what and how great the force of that friendship is; for every one loves it self, not out of hope
of

of any reward or recompence to it self for it, but, because of the nearness and dearness it owes it self. Which if the same thing be not done in friendship, it is impossible to find a true Friend.

He that loves you extreamly, will hate you most deadly, therefore sober, moderate Friendship is the best; and since Friends must be had, if your happiness be to find good ones, beware you incur not that unhappiness of changing them: Remember, that he is in the best condition who is best furnished with the best Men for his Friends, nevertheless, let no Obligation to them, make you dispense with your Conscience or Religion; have always a care not to trust any thing to your most intimate

66 *The M. of Argyle's*

imate Privado, but what you cannot keep from time : A small distast will discover those faults, which a heap of years have covered. 'Twas *Bias* his Counsel that Men should so love, as if every day were a renewed Enmity, and not to affect repentance.

Let no Man (which is the chief Law of friendship,) command any thing of you, which is not Lawful, or which is not within your Power ; nor do you use friends as Men use Flowers, smell to them as long as fresh, and green, and fragrant, and then lay them aside, for so commonly friendships conciliated by interest or fancy, usually terminate. Beware especially of mercenary Love, when your Money fails, that leaves you,
when

when true Affection follows beyond the Grave.

Your virtues will make and get you friends throughout the World, Love has Arms which will joyn the distant Corners of the Universe; but the good Offices you do at home, as they keep Men's eyes upon them, and serve as well as Remembrancers, will afford you a continued content.

Believe it, nothing will gain you so much respect, (the first and best ingredient to Friendship) as your uprightness and sincerity, greatness was always suspicious, without any conspicuous Proofs of a more then ordinary Integrity; nor will true glory wait long on a false Person, observance is her Maid of Honour, and what recommendation

tion she gives must be founded on desert.

In a word chuse such Friends as I have left you, they will be the more yours, because of your own affiance to them, and so you will have a double Interest in them, your election and mine.

CHAP.

CHAP. V.

Of Travel.

THis is in some Men a Humour and Curiosity only, in others Wisdom and design, and accordingly they make their different returns; it hath been all along the Practise of this Nation, and with very good success: (to go to a foreign War is rather a Transplantation then Travel, passing only out of the bounds of one Country, into the confinements and limits of another; so I reckon I have said nothing to you concerning this subject in my maxims of War,) and I cannot conceive any better divertisement (besides the advantage

vantage it will afford you for your present Condition.

Homer begins his *Odyſſeis* in the praise of *Ulyſſes*, with this Title and Character.—*Qui mores hominum multorum vidit & urbes*, as the most apparentest Demonstration of his Wisdom. Some men there are, that have ſeen more with their Eye, then ſome ambitious Princes did ever comprehend in their thoughts. 'Tis a pleaſure and felicity when the mind embraces but a glancing thought of the beauteous Fabrick of the Univerſe, and is with a kind of delight transported to ſome peculiar part of it, whoſe felicity and pleaſures, or wealth, have won upon its running fancy; if this be ſo in the imagination, what delight and fruition is there,

there in the corporal View, and passage, and abode in the most remarkable Countries of the World. Men expect rich returns in *East-India* Ships, and Men that are far Travellers, beget great expectation of their wealth; if they come home empty, they bankrupt their Credit, and dye in their Countries debt, and that narrow dark Prison of their Pride, buries them in utter Oblivion, who might have made the wide World their Monument.

The story of the wandring Jew was a pleasant fiction, the punishment consisted only in his not having a Centre, and certainly he could as well want it as the rest of his Nation. The moral would hint, what an improved Man must he be who hath so often gone the Circumference,

ference, crost the Lines, and visited the most remote and abstruse Corners of the World; seen so many varieties in Nature and Providence, reconciled by the Tract of time.

One Journey will shew a man more, then twenty descriptions, relations or Maps; what a desolate Life do Tortoises live, who cannot be rid of their Shells. No Man can endure confinement; and he that hath lived lock'd up in one Kingdom, is but a degree beyond a Countryman, who was never out of the bounds of his Parish. Nevertheless all Men are not fit for Travel, wise Men are made better, and Fools worse. This inquires after nothing but the Gue-gaws, the Antick-fashions, and Gestures of other Lands, and becomes

becomes the shame of all Nations, by disgracing his own in carrying nothing of worth or esteem from thence, and by bringing censure and imputation upon Foreign Places where he conversed, by importing nothing but their Vices. They vent abroad their Domestick Vices, and utter here, them beyond Sea.

If you would advantage your self by Travail, you ought to note, and then comment upon your Observations, remembring as well the bad to avoid it, as applying the good into use; without committing of these things to the Pen, they will pass from your Memory without leaving any Profitable Results behind them.

Let no hast therefore hurry
you

you through any considerable or remarkable place, but stay and view what is worthy in it, and be sure to register it with your Pen, it will very much fasten it in your Memory; the charactering of a thought in Paper, will fix it ready for your use; he that doth this, may when he please rejourney all his travails at home.

Solid Persons are the best proficient by travail, they are not so prone to be inquinated by the dross and feces of the vices, and taking vanities of foreign Countries, being abler to compose themselves to such Manners, which may sooner facilitate their inquisition. Pliance and outward freedom, and a seeming carelessness is the readiest way to get into strangers,

ers, and to learn from them.

Policy and Negotiation I commend far before Book Learning, though never so deep and knowing. When you are abroad, the best way is to converse with the best, and not to chuse by the Eye but the Ear, (which your own inexperience will soon warn you of) but follow report.

For the Government and things relating to the State, your advice and instruction is no where to be had but at Court, for the Trade, Commerce and Traffick, in great Cities among Merchants ; for their Religion, and Church affairs amongst the Clergy, but I rather chuse the Universities, where you may happily meet with an Addition of the rest. For the Laws, Customs

stoms and Manners, the Lawyers; and for the Country and rural Knowledge, the Husbandmen and such as we call the Yeomanry.

All Rarities are to be seen, and therefore I advice you not to travail without Store of Money to be ready at all Occasions; especially Antiquities, for these shew us the Science and Abilities of those times before us; (the Moderns always preferring their Arts and Inventions to former Ages) that by comparing of them with the present, we may be able to give a Judgment, how the World thrives or goes less in all such Learning.

Above all, think no Travail too far nor discommodious to see and visit rare and eminent Men, there is no Monument like

a Vertuous learned Person; li-
ving by him we shall be sure to
be something the better, we
shall find somewhat in him to
inflame and excite our Minds
to strain to the like Pitch, and
so extern them, in a brave imi-
tation of his excellent Qualities.

To such Men you must carry
your self with all submits Re-
verence befitting the Dignity
of those excellencies that are re-
lucant in them; and that Awe
you seem to stand in, will soon
invite his Candour to a free re-
ception and near Entertainment
of you; for learned Men are
rarely Proud or Stately.

Judgment is the only thing
that is necessary for a Travailor,
and therefore I approve not of
your going abroad, nor permit-
ting your Children, if God shall
send

send you any, till they have grown to a good Competency of Discretion, which yet I would have seconded by the assistance of a Tutor, when it shall be any of your inclinations this way. I Pray God bless you abroad, and return you as an Honour to your King, Country and Friends.

CHAP

C H A P. VI.

*Of Housekeeping and
Hospitality.*

THis is a generosity very requisite in Noble Persons, and the greatest demonstrations they are so : 'Tis as well respected for the quality of it as the quantity, and according to the condition of every man ; you may be as free in a moderate entertainment as in all the excesses and superfluities of your Table, which then becomes a snare, where it should be a kindness.

Nevertheless, the greater extrem is that of niggardliness, and but a little less then vileness

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or baseness, in the eyes of your Neighbours, which will soon bring contempt and disesteem upon you, which you must by all means (as reckoning it the worst evil can befall noble Persons,) avoid and decline. The *English* are so careful of their Honour in this point, that they do abridge themselves of other Grandezza's which their Estates would afford them, in coming to Court, Masquing, &c. to sacrifice with the due rites to their Penates their Household-gods, to whom their Ancestors had devoted their prime substance, and which the Genius of their Neighbouring People as by a religious Custom expected from them.

So much was not required at the hands of any *Scotch* Noble Man,

Man, as from an Esquire there of 20col. *per annum*, the difference lies in the Condition of our Vassals, and their Tenants and Neighbours; which being perhaps now to be more assimilated, both by some use and understanding our Nation hath of the *English* Customs, and the greater Correspondency and mutual Friendship, that is likely to arise between them, (which is now more advanced by the War, then by the long projected Union) I would advise you as far, and as soon, as you are able, to comply with the *English* Manners in this Particular. It will beget you a good respect; and favour purchased from hence is most durable.

To this purpose, keep constantly at home, without turgent

and necessary occasions call you from thence. The entertainment your House will afford strangers, though it be never so ample and abundant, will want that condiment and sauce of Hospitality, your own company. Men usually affect their Landlords company; though they pay for it; much more will the honour of your presence commend your frank and liberal treatments, to the gratitude of all Persons, who shall resort to your House and Table.

Be not only courteous your self to all comers, but see your servants be so too. Kind reception and admittance is as necessary before meat, as digestion afterwards; and he that would have thanks for his entertainment when it is past must bespeak
it

it before it begin at his board, that his victuals and chear be but a rumination of his first kindnesse, and that his Porch be as free as his Hall.

Keep about you therefore no morose, cross-conditioned servants, and as near as you can, retain Men of a good aspect, and as far as you can be assured of them, to be of fair and civil demeanour. Such will not only be an ornament and honour to you, but of much advantage; for as it will invite Persons of quality and civility to you, which will be credible for you, so will it shame and deter the ruder, and more ungoverned sort of People, who meeting with such dissonant humours, will soon abstain or soon be civilized.

Let not your Entertainments be tedious, knowing that is not the way to keep them all along the year, and therefore substantial Dishes must make up your Bill of Fare, instead of *French* *Quelque Choses*. Money and Time is fruitlessly spent in those vanities, and are for no masculine Contentment and Palate; and if such be not your Guests, your expences will be *thrown away*, when others reckon them *laid out*.

Above all things avoid intemperance in drink. Luxury in feeding seldom carries Men beyond their Stomach and Discretion, though never so many Provocations be used to lure them on; but in the abundance of Wine, Men are sottishly transported

ported beyond themselves, and the excess in it, makes them the more covetous and raging after it; especially where they think or find they cannot be welcome, unless they comply with your humour, and can requite your charges no other ways, then by the loss of their sense and modesty.

I would have you therefore detest that barbarous German Mode of drinking to victory, by a beastly subduing of those, whom you have invited, and humanly welcomed, and bid to your Table. 'Tis one of the greatest Vices our Gentry hath brought from thence, amidst all those Trophies which they deservedly gained there, and therefore the more caution is to be

used, least it insinuate it self easily by their converse, whose company you shall do well always to esteem as an honour; but yet use your discretion and my experience as an Antidote against that humour, which you may do plausibly and indiscernible enough.

Suffer no Person to depart your house in discontent that shall not by rudeness, or some other unhospitable way, deserve your dis-respect; on the other side, permit no tumultuous disorderly persons to stay within your doors. Every ordinary Mans House is his Castle, but a Noblemans is that, and a Palace both, where there is reverence due to you as well as a bare power and command.

On

On publique Anniversary Thanksgiving days, you must expend above your ordinary provisions. The solemnity due to those Festivals, takes it's weight from the observation of the Nobility, whose magnificences at those times are the most forcible impressions to make the people remember and call to mind, (which will also keep them in their duty,) the mercys and favours of such days. This will more especially concern you, who by all means and ways must endeavour to reconcile your self to the Government.

But be surest, that the poor whose condition will not suffer them within your doors, may not be out of your heart, but
that

that a constant care and provision be made for them: from whom I assure you, you shall find the greatest return and thanks, if not by them, yet for them.

CHAP.

CH A P. VII.

*Of Tenants and other
concerns of Estate.*

YOU will be at a loss in this particular, by reason of the difficulties I shall leave upon my Estate, and the several claims made by pretended Titles, besides that which will be escheated to the Crown; it will therefore require your utmost diligence and circumspection, having so many Enemies about you.

I look upon your old demeanors of the Family, as the most likely to continue in your possession, and therefore you must retain and caress with all manifest demonstrations of kindness, the
present

present and ancient possessors and enjoyers of those Lands, who by their long dependance on your Family, are so addicted to it, that they will not desire upon any ordinary conditions to be alienated from you, if you seem not to slight them or your own interest.

It is utterly impossible you should be totally deprived of your inheritance among them, so long as you bear my name; nor do I know my self every part of my Estate there, so far is it out of the reach of confiscation: many were the Homages and Services done me, which were without book.

For my Novel Acquisitions and Purchases, they have so much envy of the State already upon them, that I should not advise you

you by stirring on them to draw more upon you: your old Rents will be Estate enough for you, if you can secure them. I never look'd upon any thing I had from the Estates of *Scotland*, other then as a present satisfaction for what I had expended; what it wants or exceeds therein was never intended to be put to your account.

'Tis no time now, nor is it your interest to stand at that distance formerly maintained; many have been the forfeitures of the Scotch Nobility, yet I never knew any so dangerous as yours is like to prove; for I will not dissemble that odium and envy against me, how justly I have said elsewhere. So there lies upon you a necessity of counterwalking all ways to your
ruine :

ruine: you must move pity, (and that I think no hard matter in your case) and you will soon find affection which will easily be improved into trust and confidence, the ready way to secure your Estate.

If by such means, or any other (as I do not, as I said before, despair of your total restitution, if not to your Dignities and Honour, yet to your Lands and Revenues,) you shall be posselt, remember you deal gratefully with such, as have dealt honestly and faithfully with you; and consider you may not strain things to that heighth, which usually great Men do in Scotland, for that the wings of your greatness are clipped, and can not grow out again suddenly; and that your safety now instead
of

of mightiness, consists altogether in the love, and not in the fear of your Tenants.

Redeem that hard censure laid upon me, of being a cruel rigid Landlord, and strive to vanquish those difficulties by a complacent carriage, which to my best disposed temper (as times were) proved insuperable.

Avoid as much as in you lyeth all Suits and Controversies, such Collisions will give light to discoveries; sit down by any losses or injuries, which you cannot remedy without publick Tryal, and give place to such violence as will overbear you.

Recollect first your scattered fortunes, and let a sedentary quiet Life confirm you in the Possession of what you have,

have, ' so shall you not be endangered (if then you be put to vindicate your right to what you enjoy) by that which you have not.

Contract your Estate into as few Mens hands as possible, change not those to whom you have let your Lands formerly, or used or dealt with other ways; especially displace not such Servants, who are acquainted in the managing of it, for besides the ease, you will find security in so doing.

As I would not have you suffer under that great depression of worth, a base poverty, so neither would I have you to be abused by the chargeable report of being very rich, to avoid both, you must live in a free and open way, neither like

Diogenes

Diogenes nor *Dives* : but yet the more Men are inquisitive after the secrets of your Estate, the greater will your wisdom be, the closer to conceal it, and that you may do without danger, for it is in your own defence.

Your Estate will be safer however, in the reputation of things past, (Men looking on my disposal and ordering of it to be providential and munite enough) then by your own Wisdom or any new present, foundation or conveyance, which takes off a great deal of envy from you,

Keep within the compass of what fortune soever God shall bless you with ; if you can be content you shall frustrate the ruinous designs of your enemies.

mies against you ; who can tell but all this may be for the better : greater shocks have been given to Estates, which have but riveted and rooted them the faster, instead of overturning them.

Whomsoever you intrust with the Stewardship of your Estate, be sure to trust your self most, and keep a strict Account of your disbursements and receipts, besides, that it is a good diversion, you will find it very profitable, and will contain and preserve your Servants in their duty, and consequently in your favour.

Make not any necessity by your Imprudence or Prodigality, whereby you must be compelled to borrow Money by security or mortgage, or anticipate
your

your revenues, the first will engage you to do the like courtesies for your Friend, and that's never without danger; and the other two are basely dishonorable, and will soon bring contempt upon your Person, and be a moth in your Estate.

Nullum numen abest, si sit Prudentia Tecum.

CHAP.

CHAP. VIII.

Of Study and Exercise.

THE times succeeding I devine to be very happy and peaceable, and therefore a course of life befitting the tranquillity of the Age you live in, will be to betake your self to your Studies.

You have read Men a good part of your life, and are pretty well versed in that deep and profound knowledge, that will be of use to you in the bustles and encounters of the World; you must also have some provision to pass away the quiet and blessed clame of life: but herein pray observe these Cautions.

I. That

1. That the study of vain things is a laborious idleness.
2. That there is no way which leads ingenuous Spirits more easily, and with more certain appearances of Honour and Goodness, to delicacy, softness and unmanliness, than learning and study.
3. That to study only to pass away time, is a most inept curiosity, and an unthrifing of time, and very misbecoming Active and Noble Spirits.
4. Though good Letters be the best informers, yet company and conversation are the best directors for a Noble Behaviour and Deportment.

You must therefore so order your Studies, that you make them subservient to the concerns

cerns of your Honour, Estate and Interest, and that they entrench upon no time, which should be employed about them.

Your vacant and spare hours, you cannot better afford to any thing then to Books; nay, there is a necessity of making such leasure time, if the multiplicity of business press too fast upon you; remembering that of a great Emperour, whose Affairs were not only urgent, but full of trouble and care in a new attained Empire, ——— *Nulla dies sine linea*, not a day must pass without some improvement in your Studies.

Your own choice and judgment will best direct you what Books you shall read, and to what Science you shall chiefly apply

apply your self, though I think it pedantical, and unworthy, and unhandfome for a Nobleman or Person of Honour to be affectedly excellent in any one, it seems as ridiculous as Nero's mad Ambition of being counted the chief Fidler and best Singster in the World.

History and the Mathematics, (I may say) are the most advantageous and proper Studies for Persons of your Quality, the other are fit for School-men, and People that must live by their learning; though a little insight and tast of them, will be no Burden to you; your knowledge in them joyned with your Authority may be of good use to your Country in awing of Pragmatic Professors, either of Law or Divinity.

I do not reckon the Laws of the Kingdom any particular Study, for they must be your constant Practise, your Place may instruct you in them, as to the Executory part of them, for the Pleading part of them that's below you.

Keep always an able Scholar for the Languages in your House, besides your Chaplain, who may be ready at hand to read to you out of any Book, your fancy or judgment shall for the present Pitch upon, you will find him to be of great Use and Service to you, and give him Salary accordingly.

Think no cost too much in purchasing rare Books ; next to that of acquiring good Friends I look upon this purchase ; but buy them not to lay by, or to
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grace your library, with the
name of such a Manuscript, or
such a singular piece, but read,
revolve him, and lay him up
in your memory where he
will be far the better Orna-
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Trust seriously whatever is
before you, and reduce and di-
gest it to practise and observation,
otherwise it will be *Sisyphus*
his Labour to be always revol-
ving Sheets and Books at every
new Occurrence which may re-
quire the Oracle of your read-
ing.

Trust not to your Memory,
but put all remarkable, notable
things you shall meet with in
your Books *sub salva custodia*
of Pen and Ink, but so alter
the property by your own
Scholia and Annotations on it,
F that

that your memory may speedily recur to the place it was committed to.

Review frequently such memorandums, and you will find you have made a signal progress and proficiency, in what ever sort of Learning you studied.

After your studies give your Mind some relaxation by generous Exercises, but never use them after fulness, sleep, or oscillancy, for then they abate much of the recreation and delight they afford after intentness of the mind on any business; otherwise it is but a continuation of the dream in the stirring slumbers of sport and play.

In the choice of your Exercises, affect none that are over robust and violent, that, instead of remitting, unbending the bow

bow, will break it; but let them be moderate, and withal virile and masculine, such as is Riding the great Horse, shooting at Marks out of Cross-bows, Gallivers or Harquebuse. Tennis is not in use among us, but only in our Capital City, but in lieu of that, you have that excellent recreation of Goff-ball, then which truly I do not know a better.

Do not make a toil of a pleasure, by over-exercising your self; play not to wearisomness, which may nauseate the recreation another time to you. As near as you can, play with Companions your equals, but if they are not at hand, pleasure will dispence with any Play-fellow, nor are you tied there to any strict Rules of Honour.

Let your exercises be designed to this end, to settle your mind, to beget you a Stomach and Appetite, and fit you for other succeeding business.

CHAP.

CHAP. IX.

Of Pleasure, Idleness, &c.

BY your recess from all publick business, you will be apt and prone to fall into some supineness and negligence, and indulge your self in inordinate pleasures, if you keep not a strict guard over your inclination that bend that way to which most Men naturally are very subject.

Remember therefore, that great Actions were never founded in vain Delights, and nothing is less generous then Pleasure, and nothing more corrupting the seeds of Vertue, and that finally it ends in dislike and regret.

I acknowledge, that youth the time of Delight, is so transient and momentary, and Man such a slave to himself, that notwithstanding all the troubles that beset him, he will find time, and space to bestow on his voluptuousness; but you have past those heats of youth, and are arrived to a staid Age in which your Debordery to Vice, would be most shameful and odious.

But of all Pleasures take heed of Gaming, that's the vainest and yet the most bewitching Temptation. A Vice which hath got footing amain among us, and alienated many fair Lands and Possessions from Ancient Families; you may guess at its goodness by its extraction, born (as I may say) in a dissolute
Camp,

Camp, where its first stake was the price of Life, though contented here with Livings and Livelihoods. You have losses more than enough already, do not therefore put any more to the injurious disposal of Fortune, by Dicing or Carding, or any other Game. That's the greatest sign of dissoluteness you can give the World, which will proclaim you a vicious as well as bankrupt Person.

Give not your mind to Company or Drinking, these *Bucchania* are as bad a Game as the former. This will presently bestialize you, and take away the signature God hath stamp'd upon you. A Drunkard ! I cannot name it without abhorrence, if it de vests you of your Nature, it will not leave you a spark

of Honour, but sink your Estate and all together, in that Deluge of Ebriety. 'Twas observed by *Cato*, that none came sober to the destruction or overthrow of that State but only *Cesar*; most certain it is, that none shall ever be called to the maintaining of a State, whose Debaucheries have made him incapable of governing himself.

Avoid Converse with Women of ill report, that you be not fascinated by their Beauty or Arts, to the lessening of that conjugal Love you owe your Wife; Men take it for a felicity to enjoy the Favour of the Company of fine Women, but they reckon not to what dangers they oblige themselves, and what burdens they impose upon themselves to the secret ruin
of

Instructions to his Son. III

of their Estates, for nothing is so chargeable as an imperious Beauty.

Neither seek nor entertain Pleasures when they present themselves in their gaudy bravery, but with a noble constancy keep your mind fast shut against their Charms and Allurements; but find some other Diversion, the business whereof may send those Vagrants packing. I do much commend Hunting and Hawking, and other Field Pastime.

'Tis a dispute and an Argument, whether to do ill or to do nothing, *Male agere, aut nihil agere*, is the worst, and therefore in the next place shun Idleness. The Life of Man resembles Iron, which being wrought into Instruments and used, becomes

F 5 bright

bright and shining, else unwrought the rust eats and consumes it; so is it with Noble Persons, if they exert themselves, and put forth their parts to the Service of their Country, or in other honourable Employments, they become conspicuously glorious; better, Industry should wear out and so polish a Man, then to lye by of no use and service, and wast away in sloath and Idleness.

Nothing in the Universe stands still, the Heavens and those Orbes of Light are in perpetual Motion, and though the Earth move not Spærically, (as *Capernicus* fancied) yet there is a continual *motus* in that too in her productions: And Idle Man is a *Mare mortuum*, whose infections Company spoils and ruins

ruins all that come near his Example. I do not admire to see Gentlemen given over to vicious Courses of Life, seeing they affect a lazy Greatness, without the props of Employment to support it. 'Tis Action that keeps the Soul sweet and sound.

I would have you keep no retainers neer you meerly for show, but only as many as you can well Employ in their several Offices; if you do, you must expect no service nor attendance, till they have first served their own Pleasures, and besides you will have to answer for their Lewdnesses.

You will have such a fragran-
cy and scent from any business
you have been diligent in, as
those that stir among perfumes
and

and Spices, shall when they are gone, have still a grateful Odour with them.

If you grow not better by employing your self, yet this benefit will surely accrue to you, that you both keep your self from being worse, and shall not have time to entertain any suggestions of evil from without.

There is a kind of good Angel waiting upon diligence, that ever carries a Laurel in his Hand to Crown her ; and fortune according to the Ancients was not to be prayed unto, but with the Hands in motion. How unworthy was that Man of the World, or the Enjoyments of it that never did ought, but only lived and dyed ; and it is none of the ordinaryest happiness, to be endued with a mind that
Loves

Loves Noble and Vertuous Exercises.

Life and Honour consist both in Action, nor can they find a worse Sepulchre then in the Sluggards Field. 'Tis by such sloathful Men that the Monuments of their Ancestors crumble into Dust, and Tombstones are obsoleted by the speechless Lives of their Successors and Children.

CHAP.

CHAP. X.

Considerations of Life.

NO Man is so miserable as he whose Life is hated by all, and his death desired by as many.

I have known Men that have suffered by Fortune unexpectedly, and having the Calamity in their view, have been so far transported beyond themselves, that their rage and fury even before Justice, hath proved their sufficient defence.

Our trouble will never be at an end, if we interest our selves in other Mens businesses.

Great deliberation and slow resolution is required in the Affairs of the World, for as in the Trade of Navigation, the impetuosity of the Sea is decryed and

and charged with several Ship-racks, so is it not otherwise in the Affairs of Men, where passion and unruly violence have overset many gallant designs and enterprises.

In Matters in which you seem to have Right on your side and Justice also, a speedy dispatch is more needful then to languish through the delay of the Remedy; on the other side, if you suspect the Justice of your Cause, the dispute and continuance of the difference is most profitable, and hesitation is better than resolution, the Disease better than the Cure.

Be not dejected by knowing you are constrained to begin with small designs, for great Affairs often begin from occasions far disjoyned and remote from the end to which their undertakers aspired

ed, for the beginning of designs reaches not so far as the issue.

Many small troubles are like Letters of a small Print they trouble and offend our Eyes, without the help of the Spectacles of Reason and Judgment; but great Adversities we read presently and more easily.

Sundry affections and passions of Men may conceal themselves, but gladness is of the Nature of Fire, which manifests it self the more it is stifled and smothered.

Follow not the Fashion of the World, who rather delight in praising of Vertue then in imitating of it.

No Life is so full of Content as to live by ones self, and meddle not with other Mens Matters.

It is impossible for any Man to live by such a Rule of Reason, which

which the fresh Occurrences of things, time and Custom, may not innovate upon, and withal have informed him so much, that in what he pretended to be well skill'd, he is a meer Novice, and that which he esteemed rare and excellent, to be unworthy of his most undervaluing considerations.

Most happy are those, who keeping a constant Tenour of Life pass through it without any danger, in the managery of business, or else live in a continual quiet and repose in privacy and retirement.

It is a demonstration of the greatness of Spirit and of prudence, to forget that which is lost and cannot be recovered, to give way to thoughts designing the amends other ways.

The

The body is pleas'd and recreated only, during the time only of its pleasure, whereas the mind of Man foresees future Contentments and Enjoyments, and suffers not the Memories of past felicities to slip her repetition.

Youth giveth a taste and indication of what may be expected from Men; the rest of our time and Seasons of our Life, are appointed and designed to reap, gather and receive the profits of what was Sown in that Age.

'Tis folly to complain of Life; more to be troubled at the end of it, by the reason we ought more to complain of our Birth, that made and produced us mortal, then of our death, which will render us immortal.

To be long or short lived is no more then this, we come either

either sooner or later (no great choice) to our Grave. He is very desirous of life, who is unwilling to dye when all the World is weary of him.

'Tis not white or gray Hairs, nor wrinkles in the Face, beget a present respect for Men, but a Life honourably passed, confers glory and renown, and places the deserved wreaths on their Temples.

'Tis a strange Infatuation in Man, that he never takes thought how to live virtuously, but is very careful how to prolong his Life from a loose Principle, that it lyes in the Power of a Man to live well, but it is out of his Power to live long.

A Life among Roses, ends in a Death among Thorns and Thistles, which proceeds always from those intemperances and disorders

disorders our Pleasures sway us to.

Life is a continual longing, and a continual nauseating, and all Human Reason, Judgment, and Art cannot by any ways remedy it, and who would be a Slave to such Vicissitudes?

They are very miserable who have nothing but a heap of Years to prove they have lived long, but infinitely unhappy are they who survive their credit and reputation.

There is no better defence against the Injuries of Fortune and Vexation of Life, then Death.

Make your Estate the bound of your desires, and not your desires the limits of your Estate, but the best and equalest boundary to both is death.

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CHAP. I.

Prince.

THERE is nothing in the World which wins more upon the Affections of Men, or makes a Prince more revered and desired than Clemency; it is also necessary, that he keep himself in a constant Tenour, duly tempering that gravity (which Majesty requires) with debonairity and sweetness; that all access to him be easie, that he care and esteem, and give kind reception to all Persons of worth, dif-

discountenancing the vicious, and casting out Flatterers, Lyers, and such like, of whom no service may be expected.

'Tis the Excellency of a Prince to use his Clemency in pardoning such as offend, and for which offence any reasonable, equitable Excuse may be alledged, as also in abating the rigour of the Law to such, who transgress not out of Custom, and are otherways Persons of repute and of vertue, and whose faults are not atrocious; for if he exercise his Clemency other then so, without these considerations, he will be rather Cruel, and Unjust, then Merciful; whereas counterpoising it with equity; his Justice is no way interested against it, being reduced and applied to its true Cause.

It

It is less dishonourable for a Prince to be vanquish'd by Armes, then by munificence and bounty.

That revenge which a Prince takes from his sense of a Personal Injury is always esteem'd rigorous and too severe though never so just.

'Tis fatal to all Princes, who have sway'd Scepters in their minority, to be embroyled with Troubles and Seditions in the beginnings of their Reign, and tormented by some of their Subjects desirous of Novelty; but when they have attained to Age, and the full exercise of their Power, they have quickly learned to chastise and punish those insolencies and outrages committed against them in their Youth.

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Ordi-

Ordinarily Princes do not use to love such, who are acquainted, see and reprehend their Vices; Nevertheless, they cannot so carry them, but that notice will be taken; nor avoid the Censure, which is become the Town-talk.

Neighbour Princes must not go see, or frequent Campaign of War, lest in so doing, they draw upon themselves Hatred and Envy.

A Prince must be constant in retaining his good Friends and Servants, and entertain no sinister Opinion of them, without great, just, and apparent Cause; to govern himself by his own Counsel, and to be Master of himself, that is, of his Affections and Opinions, by reducing them to sage and mature Advice.

The

The Prince who is too cruel in the punishment of Crimes, whether supposed or true, gives occasion of Censure, that it is out of Covetousness after the condemned's Goods, and that he is swayed more by Avarice then Justice.

Princes must have a care they suffer not any Subject, to grow near them in such Gradeur and Puissance, which, their bouldness may soon make redoubtable to them; but must cut them in the Root: for if that greatness once be radicated, it is almost impossible to pull it up without the absolute Ruin of those who attempt it, as of late experience *Wallestein Duke of Freidland.*

It hath often happened that the Memory of a good Prince
G 2 deceased,

deceased, hath been of good
stead to his Vicious Successors,
degenerating from his Vertues,
and hath made their Government
tolerable.

A Prince ought to be vigi-
lant and careful, that he be not
surprized by the ordinary im-
portunity of craving Courtiers,
in pardoning Faults which he
ought to have punished.

Princes must not make use
of (like private Men) Artifices
and flights, which will soon ha-
zard their Persons and Estates.

Couragious Princes are most
commonly subject to love *Mars*
and *Venus*, which are oft-times
link'd together.

Kings must sometimes visit
the remotest Parts of their
Country, that their Subjects
may see by their care of them,
that

that they are truly the Pastors of the People.

The Children of Kings are to be taught to speak low and gravely.

It is necessary that a great Monarch should be universally knowing. Private Men for their direction, content themselves with one single Vertue, but a Sovereign must have all; for who hath more need of Prudence and Wisdom, then he who deliberates, and resolves, such great and Imporant Affairs; who ought to be more just, then he who governs the Laws? who ought to be more reserved, then he to whom all is permitted? and who hath more need of Courage and Valour, then he who protects and defends all?

Truth never or seldom ap-

proaches the Ears of Princes without a disguise, or blemish'd by the Injury and Cunning of those, who would indirectly gain the Favour of the Prince without deserving it.

A Prince ought to take Counsel when it pleases himself, and not at the will of another; if he be not sufficient of himself, he will hardly be well advised if he be not committed to the conduct of one particular Person, who is solely and entirely to govern him, and whatever good shall be effected by his Counsels ought to be ascribed to the Prudence of the Prince, rather than his Counsellors.

The best Counsel that can be given to Princes, who are well advanced in Years, and in ex-
treat

treacher old Age, and who must leave unexperienced raw Successors, is to treat rather of Peace and Alliances with their Neighbours, then to enterprize a War.

A King is obliged as diligently and carefully to keep the goods of his Crown, as a Tutor those of his Pupil.

A Prince must be punctual in his Religion, for nothing so sadly presages his Ruin, as his negligence in that, and therefore his most lively thoughts must be intent on it, and in serving God without Hypocrisie.

It much imports a Prince, to preserve Union and Friendship with his Brothers, as being the dearest Part of himself, and as ready to his assistance, as his own Eyes, his Hands, and his Feet.

Princes must beware of attempting whats above their Strength, or to enterprize any thing in which they are not sure to come off with Honour.

Kingdoms, Treasures, the Robe of Purple, the Diadem, are not such splendid Ornaments of a Prince, as Vertue and Wisdom; for a Prince that knows himself to be but a Man will never be Proud.

Those Princes then begin to lose their Estates, when they begin to break the ancient Laws, Manners and Customs, under which their Subjects have long lived; for Princes must have as much regard to the safety of their Subjects, (which consists in the Protection of the Laws) as of their lives.

A Prince newly come to the Crown,

Crown, must especially avoid giving any Occasion to his Subjects, to wish and sigh for the Government of his Predecessor, as the People of Rome did under Tiberius, after Augustus Caesar.

When Princes send Ambassadors, they must chuse such whose Manners and Qualities are suitable and agreeable to the Court whither they are sent.

A good Prince does not only do good to the good by making them better, but also to the bad by restraining them from being worse; and the Felicity of Subjects, is the true glory of Kings.

Princes are mistaken that think to reign over Men, without permitting God to rule over them.

The

The request of a Prince is equal to a commandment.

Princes sometimes disgrace their Favourites for their good, and restore them again for their hurt.

A Prince who truly is, and effectually appears to be Religious, is always feared and revered by his Subjects, who will never rebel or revolt from him, believing that he is under the particular protection of God.

Offences which Princes take are like fixed Pillars, but their Love like the Spokes in a running Wheel.

Princes bestow Offices, Favourites give admission, Nature good extraction, Parents Patrimony, and Merits give Honour, but Wisdom and Discretion come from

from God alone, and are not in Mans disposing.

Kings have divers sorts of Thunder as well as *Jupiter*, that which tears and rends all that resist it in solid Bodies; and that which passes the Soft and pliable.

The Science which we learn by Books, is Water out of a Cistern, that which we gain by experience is living Water, and in its Spring; so though among Scholastick Men we find Courageous and refined polite Spirits, yet Princes take not usually such as they intend for their Service from the Schools, though they be knowing and able Persons; for 'tis Business and Action that strengthens the Brain, while Contemplation weakneth it.

'Tis dishonourable for a great Prince.

Prince or Monarch to defend and maintain with his Quill, which his Predecessors have acquiesced with their Lance.

A Prince that would get much, must pardon much, though 'tis a Maxim among Grandees, especially such as are raised from obscurity, that though they be Mortal, yet the Indignities done them are Immortal.

'Tis folly to sollicite tediously great Men, for a thing which cannot be obtained.

The good words of a Prince, accompanied with promises are most forcible and powerful Engines.

'Twas a precept of the Emperour *Charles* the fifth, to his Son King *Philip* the Second, to exercise himself always in some Vertue besitting and convenient for

for a King, to the end that holding his Subjects in Admiration of his Actions, no time should be given their thoughts to entertain other Affections.

He must never see the Picture of Fear any where, but on the Shoulders and Backs of his Enemies.

It is not only a Sign of Modesty and Clemency, but also of a Superlative Courage, when Kings take no notice of ungrateful Mens Speeches.

Nothing can please a good King so much as concord among his Subjects, whereas that makes a Tyrant to fear them.

A Prince must by all means prevent, (slighting not the smallest things) and obviate Factions and Conspiracies; for as the loudest Storms and Tempests
are

are caused by secret Exhalations and insensible Vapours; so seditions and Civil Wars, begin often from light Occasions, and which no Man would think could come to such an issue.

The Retinue and Train of a Prince, let it be never so retrench'd and ordered, is always very troublesome to the Places through which they pass.

'Tis a true Foundation and Principal Maxim of State, to have an Eye, to the growing greatness of a Neighbour Prince, and to have always a jealous fear of his Power; this makes the Friendship between them more firm and durable; for when they have Reason alike to dread one another, either of them will but coldly attempt a Breach.

The

The Will of a Prince is to be executed, not interpreted.

Princes commonly pay Flatterers in their own Coin, for they dissemble the Vices of the Princes, and they dissemble the Lyes of the Flatterers.

At the Death of a Prince, 'tis discretion to seem neither sorrowful nor glad.

A Prince cannot be said to be potent, who is not strong at Sea, and cannot joyn Maritime to his Land-forces.

When mean Princes pass the limits of Mediocrity, they are near past the bounds of Security.

It is necessary, that a Prince defer nothing to the deliberation of his Council of Estate, which hath not first past the Counsel of his Conscience.

It is not good to frequent the presence of a Prince whom you have offended; he was well advised, who having provoked his Sovereign, protested, that he would never see his Face more but in Picture.

They must be strong and down-right Blows, that can batter down a puissant Crown.

The Treaties between Princes should resemble *Drusus* his Building or *Templem Fidei*, which were constantly clear, nothing of obscurity, nothing feigned, and without any coverture.

This should be a Lesson and Rule for all Princes, that the Faults which they suffer and tolerate in their Subjects, are as so many Burdens laid upon their own Shoulder, and of which they must

must give account to the Majesty of him to whom they as much as other Men are subjected.

Great Princes ordinarily endeavour to bring petty ones into their Snares, or to do their Affairs at their Expence; they embark themselves in their quarrels, and forget and leave them out in the accommodation of them, and under Colour of defence and Assistance keep those Places for their own, which were put into their Hands for Gage and Caution.

Nothing renders a Prince more contemptible then niggardlines, for 'tis odious in all Men, but especially in them, who as they are placed in an ampler and more opulent Fortune then
other

other Men, ought to be more liberal and free from base, Parsimony and Covetousness.

The greatness of that Prince is sure and stable, which his Subjects know to be as much for them, as above them.

A Prince mounted on high will have high aspiring Thoughts.

'Twas great *Alexanders* Speech, that it was proper to good Princes to do well, and to hear ill.

It were very expedient that a Prince who inherits his Realm, should inherit also the Ministers of State, to aid him in the Government; those that have been used to the managery of Affairs, are of more knowledge then those that newly enter upon the Administration, who
being

being ignorant of the Causes and first Designs, either spoil all presently, or so turn the Course of the Policy of the State, that Confusions follows.

CHAP.

CHAP. II.

Of Courage.

IT hath been the glory of *Scotland*, that she hath sent forth as many famous Warriours into the World as any Nation whatsoever ; of later Years more especially, in the *Swedish* and *Imperial* War under that great Captain *Gustavus Adolphus*, as also in *Russia*, *Poland*, *Pruss*, and most parts of *Europe*. Most of those Heros were Persons of very good extraction and noble Families ; neither should I mislike it, if any of you, except my Son *Lorne* should undertake an honourable expedition. His Necessitudes and Affairs at Home will

will require more of the Gown than the Sword : for truly I do count glory so atchieved, to be the more solid and durable, as having that stiff composition of the Steel in it, whereas the other comes by the Plume, and is apter to take wing and be gone. Besides, our Name challengeth you into the Field, our Ancestors were eminent for the Military way, and therefore I shall here lay you down some Maxims of approved Use, taken from the most experienced Captains, and some of my own Observations.

Courage is an innate moral Vertue placed in the Mind, whereby it overlooks and contemns all Difficulties and Dangers standing in its Way, to the attainment of Glory; 'Tis the
sub-

sublimer of all other Vertues, by means whereof they do exert themselves in their greatest Strength and Beauty.

Courage is an exposing of the Body to the utmost Hazards and Dangers, and venturing through the most invincible Hardships; for of how little Concern is that Man, that cannot Elevate himself above Common Discourse?

The Laurels and the Coronets are not half so Glorious, as the Slashings of the Sword, the Explosion of the Musket, and those Wounds which Men fairly gain in the Service of their Princes.

In a Generous Soul Age Enfeebles not Courage.

Nothing more touches a Valiant Man to the quick, then to see the Event not answer expectation,

station, and that Fortune gives Law to Vertue.

Matters of Danger, not despair, are the true Objects of Valour, every Vertue is tyed to Rules, and bounded with Limits, not to be transgressed, the extremes alter all goodness if they be pitch'd upon. Courage looſeth its merited Honour, if willfullness and overguided petulance overbear it; a well grounded Reason, without prejudice to a Mans Honour, may justly countermand a rash and inconsiderate Resolution.

Nothing in the World can truly be said to be great, if that Heart be not so, that despiseth great things.

'Tis Natural for brave Spirits, not to hold their Tongues in the very face of Danger, for

or in fear of Servitude.

A great heart neglects Ceremonies, for by how much the more generous it is, the less it regards the lustre and splendor of exteriour things, esteeming it self its own Theatre.

Bees turn not Droans, nor Courages ever abate or degenerate.

By the way, I observe that none have ever arrived to an eminent Grandeur, but who began very Young.

There's no place where a Man cannot enter into, which a Sun-beam can penetrate; nothing so constant and so firm, but what a firmer Courage can beat and shake it.

Noble Souls are ashamed to see that thing which they cannot remedy.

They

They are to be esteemed valiant and magnanimous, who repel injuries and not those that do them.

'Tis better to trust in valour, then in policy.

As the light is open to all Eyes, so nothing can be shut against valour and magnanimity.

H

CHAP.

C H A P. III.

Of War.

WAR is either Foreign or Intestine, Civil War always hath been, and for ever will be the most destructive and ruinous, more pernicious then all the other evils of Famine and Pestilence, which angry Heaven can inflict upon Cities or Kingdoms designed for utter ruin; so passionatly *Livy* expresses its unnatural fury.

Men enterprize a War, either relying on the strength and assistance of God, or else upon Human Power; when Men therefore are provided with neither of these, when Tryal is made,

made, captivity, or some such misfortune is the conclusion, nor are the best armed both these ways, sure of the Victory.

In a War that's just, (for I allow no other,) the ancient Men ought to Council, and the young to execute.

To do nothing out of course or without orders in War, is of very ill consequence; for while time is spent in waiting for them, *occafio rei gerenda perditur*, many noble designs are lost; the reason is, because directions being to be had at a great distance, they usually come too late for Execution; and 'tis the nature of War to produce every moment some unlook'd for difficulties.

'Tis better to attain if possi-

ble by peace the half of our demands, then by War the whole, for a War is sooner kindled then extinguished.

War proceeds from the Ambition and Malice of Men, but the success of it depends on the good will of God.

In domestick broils, the greatest Victory is never to be victorious, rather to level demands by a peace then mount to them by a conquest.

By prevention, revulsion and diversion, oftentimes Men have gained by the War, when nothing but confidence makes Men loofers.

A Civil War is nothing but the flux and reflux of conquests and losses.

In War it's punishable with death to hold a place, which is
not

not cenable by the military Rules, else every Hen roost would make an Army stay in its march.

In a fair War, a Man may see from whom to guard himself, but in a flubbered peace, a Man knows not in whom to trust.

When the Heart of the Souldiery fails, all commands are to no purpose; for fear casts a mist over their memory, and the Practice without courage is to no purpose in times of necessity.

The events of War are uncertain, small Skirmishes end in a set Battle, which is fought oftentimes more out of eagerness and heat of Blood, then prudence.

Mischief in the beginning of a Civil War, though not well supported at first, grows higher like the luxuriant branches of a Fruit-bearing-tree; but if a good

Patriot like a Gardner put in his pruning hook, the suckers are soon cut off, and the stock remains entire.

All manner of stratagems are lawful in War, though not practicable in State-policy. The sight and shew of new engines of War to the besieged hath been the only cause of their surrender.

Money is the sinew of the War, but without the fomentation of a large Treasure will soon shrink.

CHAP.

C H A P. IV.

Of Command.

WH O commands in any place, ought to put a Sentinel upon his Mouth, that nothing undavis'd slip from him; and bear such a countenance, that the fair out-side may varnish his severity within. Men that are Cholerick, though they may be apt for learning, yet are not fit to command.

Negligence is no point of excuse in a Governour of a strong important place, for if a truce or (may be) a peace be concluded on, yet he ought to consider that he is not concerned in that peace, having in his custody that

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which

which is well worth the breaking of it.

Never think of governing others, till you have the government of your self.

To command and obey that which is commanded, is the most exquisit Art; these two keep a City free from sedition, and preserve concord.

Diversity of commands is dangerous, for that the execution of them cannot be semblable, for when one sees his Council or command is not followed, he grows regardless, and may be out of emulation is the cause of hindring the others (though better) counsel to take effect.

It is convenient and necessary, that those who command, keep a distance from their inferiours, to beget in them a reverence

rence and awe towards him.

Merit is the only lawful ascent to places of trust, and he who thinks to Climb without it, may at the return miss the steps, and precipitate himself.

CHAP. V.

Of Victory.

BY the Bloody Sword Victory is obtained in an hour, but to keep up the reputation of it is matter of trouble through the whole life.

There is no Victory so glorious, as that which is got with the least effusion of Blood on the Conquerors side, and which conserves the Honour and Justice of his Cause.

He only accounts himself vanquished, who is satisfied that neither stratagem, nor treachery, nor Fortune, had any thing to do in his overthrow, but only clear valour in a noble and just War.

He

He that hath vanquished his Enemies, may make no difficulty of subduing himself.

It is of no great moment, with what provisions or furnitures of Men and Arms a Victory is atchieved, for that Conquerour is more renowned, who by a handful of Men attain'd it, being succoured and seconded by his valour alone.

When the Original is lost, Men must be content with the Copy; and to take all in good part what the Conqueror pleaseth without replying a word.

Seldom Men know how to make advantage of their Victories, with that of the Carthaginian General, ——— *Vincere scis Hanibal uti victoria nescis.*

Anger and Victory omit no kind of revenge.

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The vanquished have this solace in their overthrow when it is done by the Arms and by the valour and conduct of a Noble Person.

That's the best and compleatest Victory, which is without destruction.

CHAP.

CHAP. VI.

Of Fortune.

FORTUNE hath more force than reason in the decision of War, yet it can do little harm to us, so long as it takes not away our Honour.

It is not enough to know how to remove the machine of a great design, unless we know also when to let it alone, and to comply with time and necessity.

'Tis God that dissipates the devices of the Nations, and brings to nothing the designs of the People; the King is not saved by the strength of his Arms, nor shall the mighty Man escape by his great Power.

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As the understanding of a Man is not always in vigour, nor the Body in Health, so many times Men Enterprizing great things, fall and hazard themselves, lose their hopes and designs, and sometimes their lives.

Idleness and luxury have subdued more Arms, then ever were vanquished by plain force: what a fatal intemperance and sloth was that of the *Carthaginians* after the Battle at *Cannæ*, to suffer the *Romans* to make head again?

Mature deliberation ought ever to be used; but when Arms are to determine, speedy execution is best: because no delay in that Enterprise is fit, which cannot be commended before it be ended, and Victory has determined it.

Souldiers

Souldiers must be encouraged in all fortunes to stand resolved; that which was the Enemies good luck to day, to morrow may be theirs; they must not be daunted with any passed misadventure, ever attending a time and opportunity of revenge, which commonly cometh to pass where Mens Minds are united; for common danger must be repelled with union and concord.

Some conquests are of such quality, as albeit a Victorious Captain merit Triumphal honour, yet a modest refusal becomes his greatest Glory; as some Noble *Romans* did out of bravery of mind before the Emperours, and some for the envy of it, did forbear it afterwards.

To enter into needless dangers
was

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was ever accounted madness, yet in times of extream Peril and apparent Distress, bold and hazardous attempts are the greatest security, and are usually seconded with good events.

To conclude, *Melior Tutiorque certa Pax quam sperata Victoria.*

Miscella-

Miscellaneous Observations.

GREAT Personages may preserve their Honour without Taint or Crime, but not free from Suspicion ; the first is in their own Power, the second depends in the ill will of others.

Toleration is the cause of many Evils, and renders Diseases or Distempers in the State, more strong and powerful than any remedies.

It most commonly proves true, that a Council composed of divers Nations, (such as was projected by Cromwell in England, during his usurpation and consti-

constituting a representative of three Kingdoms in one Body,) are of different judgments and tempers, though never so well pack'd together: But yet that is a far worse diversity, which proceeds from the variety of particular passions, that corrupt the Fountain and source from whence the advice and Council of publick Affairs is to be drawn.

'Tis a received maxime among conspirators, not to have any thing pass between them in writing, but orally and by word of mouth.

Men would seem to be very jealous of their Honour, when for words spoken in prejudice or diminution of it, they commence Suits and Processes against the speakers of them, but there is nothing

thing so below a generous Spirit, and which argues more weakness of Mind, then that they cannot condemn words that are vain and uttered in haste. I can set my approbation to this, that I never knew any Man that got advantage by so doing.

For Men who have high thoughts and low Fortunes, 'tis better to live privately and meanly in a Village, then beggerly and disrespectedly at Court.

Men of Vertue and Honour steer a course contrary to that of the World, as do the Planets above.

Nothing is so sociable or dissociable as Man, the one is caused by Nature, the other by Vice.

The pleasure or grief of present

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sent things takes up the Room in our thoughts of what is past, or what is to come, so infirm is the most sublimate humane reason subjected to the attempts of Fortune.

Prudence ought to begin all Affairs, for that repentance is to no purpose in the end, wisdom rather prepares then repairs. Wise Men walk not always in the same way, nor keep always the same pace, they advise according to the occurrence of Affairs, and vary according to the alterations of time and interest.

It belongs to prudent Men to foresee that adversity and misfortunes come not before their time, (then all the wisdom of the World cannot stay them) and it appertains to valiant Men, when

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when they are come, to bear them courageously.

Prudence without vertue, is rather subtilty and malice, yea is quite another thing then prudence.

Nothing ought to be done violently or precipitantly in reformation, you must wind up the strings gently to make them tunable, the Musick sounds a great deal Sweeter, when they are looser, then when straighter wound.

He is sure not to fail, who has Vertue for his Guide, and Fortune for his companion; but he that Travails such a way, must begin young, else he will come late to his journeys end.

'Tis certain, that he who deviates from truth, is in the ready way to all sorts of mischief, and
it

it hath often been seen, that such who have laid their hopes in lying and dissembling to others, have deceived themselves, to their own ruin.

The most absolute perfection of Men cannot be resembled better then to a Pomegranate, which is never without some rotten Kernels.

Nothing more grieves subjects to pay Subsidies and Taxes, then when they see their Money wasted or ill employed, who otherwise where they pay a penny would willingly give a Crown, for they take notice that when once the door is opened to impositions, under pretence of continuing but so long time, it is seldom shut again, this is true in all Tyrannical or absolute Governments.

Nothing

Miscellaneous Observations. 173

Nothing appeases or quells a Sedition sooner then the presence of the Prince, nor ought he for any fear or cause whatsoever absent to hide himself, our late troubles speak this too evidently.

It is an ill practise, that they who have been the greatest sticklers in State troubles and commotions, should be the greatest gainers by the Accommodation of them.

Seditions whose Originals cannot be traced, are always the most dangerous.

The due correction of a mutinous People brought again to Obedience, ought to be regulated by Examples and Means accommodated to the time, and disposition and humour of the Country; the Laws must give place to Policy.

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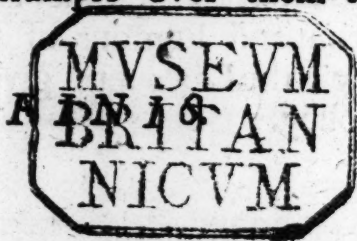
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Always observe, that a paltry ordinary Fellow in a great Sedition is commonly the chief, and such an one is harder to be spoken or treated with, then any Prince or General.

In a Civil War betwixt Subjects of the same Prince, misery follows the vanquished, cruelty and impiety haunts the Conquerors, Ruin and destruction both the one and the other.

That People can never be at ease, whose Prince is indebted.

Let this be a Lesson to the People to contain themselves within the Bounds of their Duty, for by engaging in the quarrels of the great Ones, they are commonly plunged in the Mire, while their Leaders trample over them to security.

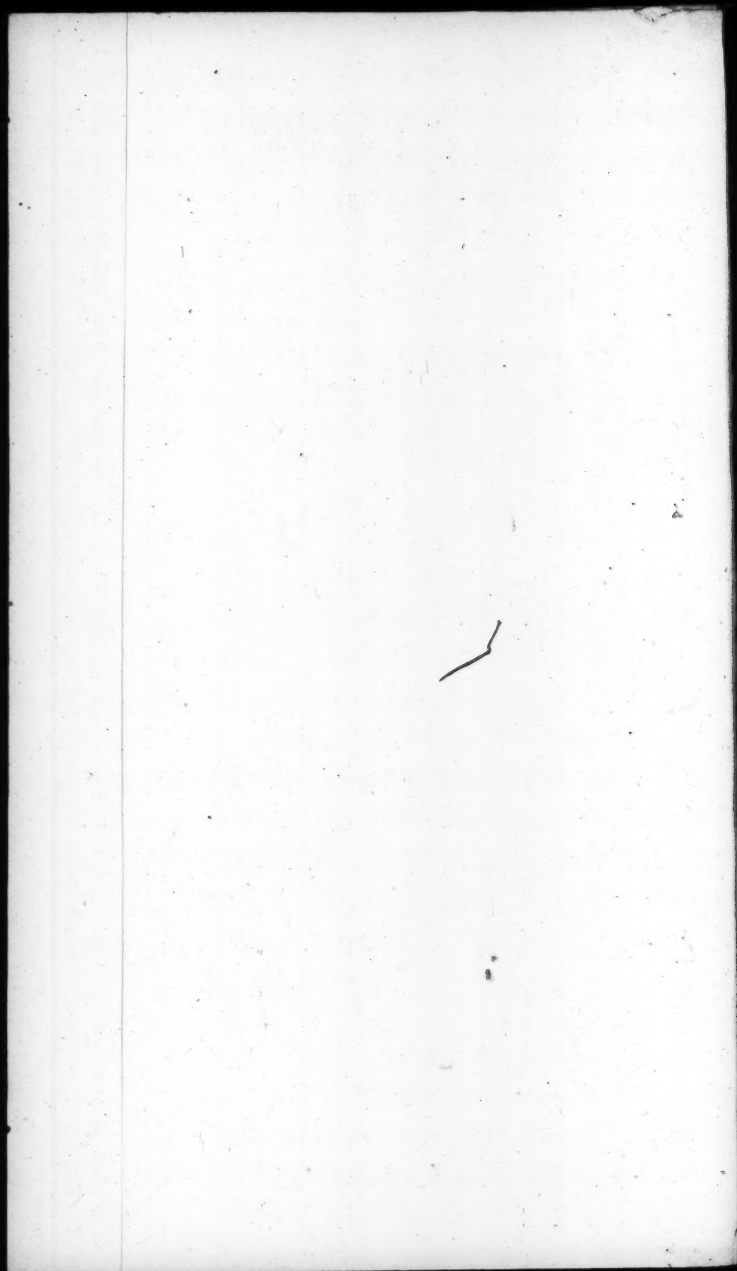


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